

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick: and they shall become one in thine hand” (EZEKIEL 39: 16, 17).

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GEORGE A. SMITH.

VIII.

DEATH AND CHARACTER.

DURING the absence of President Smith on his Palestine tour, he was appointed and sustained as Trustee-in-Trust for the Church, which office he held until his death. On his return from that tour he gave considerable attention to the building of the temple at St. George, where he spent a great deal of time. He was a zealous advocate and laborer in the establishment of the United Order of Enoch among the people. The discourses he delivered, in many of the towns of Utah, upon that subject were pre-eminently characteristic of him as a political and domestic economist. He believed in the principle of communities producing, as far as possible, whatever they had to consume, and taught this lesson in his preaching, and practice of preferring home productions in purchasing. In the spring of 1875, about the time of his return from St. George, Brother George A. was attacked with a severe cold, which, locating in his lungs, inflamed and irritated them in such a way as to prevent their use in public speaking. This affliction was supplemented with a very peculiar affection preventing sleep, except in an upright posture, and then but at short intervals. He suffered intensely from this combination of diseases for several months, resisting the power of the Destroyer with all the fortitude of a strong will and a desire to live, aided by the most sublime faith. He had the support of the prayers of all the people, among whom he was ever a great favorite; but they did not prevail over the decree of Him who doeth all things well.

“Brother George A’s time had come,” was the expression of all his friends, and on Wednesday morning, September 1st, 1875, they bowed to the eternal fiat. He had been restless during the previous night, rising often and walking about, and in the morning was dressed and walked from his bedroom into the adjoining sitting room, where he was telling Dr. S. B. Young how he felt. His wife was sitting near him. He had been, apparently, as near death many times during his illness as on this occasion. The change came suddenly; there were no contortions nor struggles, two long drawn breaths and a straightening up of his body were the only signs that gave his family notice of his departure; his head fell in the arms of his wife; life had fled.

All Israel mourned the loss of their counselor and friend. He was spoken of as a pillar in the Temple of God on earth; a comparison which President Young corrected on the principle that no man could occupy such a position, as the work of God cannot be dependent upon the power of men, but in making the correction he did not in the least degree detract from the force of its intent in describing the great man of Zion, who had fallen to the grave. On the contrary, none paid the memory of Brother George A. so comprehensive and affectionate a tribute as the President, who remarked on the morning of his death:

“I have known Brother George A. Smith for forty-two years, have traveled and labored in the ministry with him for many years, and have believed him to be as faithful a boy and man as ever lived, and in my opinion he had as good a record on this and the other side of the veil as any man. I never knew of his neglecting or overdoing a duty; he was a man of sterling integrity, a cabinet of history, and always true to his friends.”

The habit of “living within his means” was a conspicuous one in the life of Brother Smith. He was careful not to incur debt, and while this prevented his undertaking extensive business enterprises, it at the same time relieved him of much care and anxiety and allowed him to attend to those other occupations more congenial to his disposition. He taught the principles of domestic economy, by which he was governed, to the people, who will ever remember, as a characteristic of his short emphatic discourses, the plain, sound, practical sense displayed. In the disposition of the people to extravagance in living and ostentation at funerals, Brother George A. found occasion to use some very powerful arguments in favor of retrenchment. In this connection, the following extract from his writings will serve to illustrate the views he entertained:

“While executing my will of date October 4th, 1872, I inserted the following clause: I wish to be buried in a coffin much larger than my natural size. The expenses of an unostentatious funeral to be paid out of my undivided estate; the slab which designates my resting place shall not cost over one hundred dollars. A coffin

made of red pine or other mountain wood, plain, but well made, large enough to give ample room for the body to swell, with no unnecessary ornaments about it, and three half-inch holes bored in the bottom will be sufficient.

“At the funeral, I should like to have either the fifteenth chapter of 1st Corinthians, or the Vision in the book of Covenants, or an appropriate extract from the Book of Mormon read. A few remarks by the bishop of the ward, or some of the elders, exhorting the audience to faith and good works, such as would be calculated to impress my children and friends with the importance of keeping the commandments of God, and such as would extend comfort and consolation to the minds of the living, would be in accordance with my wishes. Let those who attend the funeral do so in clean attire, such as they would wear to meeting on other occasions.”

Many disinterested acts of kindness marked the association of President Smith with all his friends. Without ostentation he was ever bestowing to the right and left, what to those who received from his generous hand, appeared the most opportune and grateful of gifts. He had a way of doing good and of accomplishing, without much ado, the aims he had in view that often created surprises for those who were not the most intimate observers. His natural talents qualified him in an eminent degree for the labors of a legislator or lawyer, in both of which capacities he distinguished himself; notably as a lawyer in one respect: he practiced law purely to magnify the majesty of government and to defend the innocent. In the celebrated Egan case, in which he ably defended the accused, who was tried for killing his wife's seducer, he made as strong an argument and announced as pure principles of liberty, in opposition to license, as have ever been heard in a court room. He was successful in his practice and never took fees of any description for the aid he rendered his brethren at the courts of law. A characteristic feature of his public speaking was the brevity and directness of all his utterances; he was full of sparkling anecdote with which his discourses were ever illustrated and made delightful to his auditors.

In the forty odd years of Brother George A's ministry, he was at all times exemplary, true and just. He never became weary in promulgating the eternal truths of heaven, a special witness of which he was indeed as well as in his Apostolic calling. We remember him as among the noblest and best of men, the kindest and most patient of friends, the humblest and most devoted of the Lord's servants, and one whom to meet and associate with in the world beyond will be to realize one of the sweetest delights of heaven.

EVERY man ought to aim at eminence, not by pulling others down, but by raising himself up.

ANCIENT AMERICA.

BY LEVI EDGAR YOUNG.

UTAH is an interesting field for the study of prehistoric days. Up and down the different valleys, one may wander and find the burial grounds of the people of bygone ages; and in the southern part of the State are the Cliff Dwellings which excite the wonder of all who see them. San Juan county is a field for research—a research which is destined to result in the preservation of the ruins as well as an understanding of the physical features of the country, both in the past and present. There are burial mounds and pueblos in Box Elder, Weber, and Davis counties on the north, and within a few miles of Salt Lake City is a small plat of ground which has upon it a number of mounds, containing a rich store of pottery and other handicraft of the peoples, who roamed through the valley of the Great Salt Lake many centuries ago.

To what extent the ancient people inhabited what is now Utah is a question that no one can answer. Who the people were and where they came from is still another problem to the historian and scientist. One thing is certain. All the ruins of the Southwest, included in the States of Arizona, New Mexico, Utah and western Colorado indicate that at some remote time there were a people with a developed form of government and industrial life. It may be that all of these people were united into one great confederacy as were the Aztecs of Mexico or the Iroquois of the eastern part of the United States. The problem of government is one of the many that has been studied, but little is known about it.

The cliff dwellings of Utah are less high and imposing than those of the Mesa Verde in Colorado, but they have a natural beauty and indicate distinctly a well-developed social form of life and government. The environment in which they are located is intensely interesting. The flora and fauna are varied. More wild flowering plants grow in the valleys of Utah possibly than in any other part of America, according to Dr. Orson Howard, late of the University of Utah, and one of the leading scientists of the West. The canyons, deep and rugged, were chosen by an ancient race of people, where they might build their homes, and find water accessible during the summer days. Near the city of Grayson, in San Juan county, is a beautiful ruin. Located in a large cave, seventy feet above the bed of the canyon, it is very imposing as it nestles away in a great opening that nature has provided. With nineteen rooms and four khivas, the ruin seems to have been divided purposely into two parts. Between each part a wide space leads back into a smaller cave. Each part has two khivas or sacred council rooms. The rooms were used by families to live in, and the smaller rooms or chambers were storage

rooms. In close proximity to this ruin were a number of smaller ruins, consisting of one or more rooms. They all indicate a social order of some kind and that the people were held together by community interests. The thickness of the walls varies. One measured five inches. Another wall varied from fourteen to eighteen inches. The first wall was composed of a wicker work covered with mud; the second of rocks, many of which have been faced. The coursing in most parts is regular, and some rubble stones were used in the mud or mortar. Cedar posts supported the roofs. Each khiva contained the usual altar stone, and before it was the cemented circular place for the ceremonial fire. They indicate that the people had a sacred cult of some kind. The khivas were sacred places, and only the holy men could enter them. All khivas are pretty much alike, and their construction and arrangement possess great interest for us. The khivas in the ruin just mentioned measured twelve feet in diameter, and they were perfect circles. Before the altar burnt the sacred fire, and the large cement bowl suggests the question as to whether or not it was the sacrificial bowl. These holy places were undoubtedly connected closely with the political life of the people, but whether or not they indicate a complete religious organization is another puzzling question. The people seemingly had no idols, but what the outward form of their symbols was is not known.

The smaller rooms of this ruin were used for the storing of grain and nuts, as well as dried fruit and vegetables. Below in the canyon are many strips of flat land which, watered by *acequias* or irrigating ditches, produced corn and pumpkins in abundance. The places chosen for the building of the houses were generally contiguous to a good soil and level plot of ground; as well as a place for water supply. The traveler to Grayson may easily visit the ruins near the city limits. Many of them are in West Water, and are all easy of access.

The cliff dwellings may have been used as temporary quarters during the cold season, and the more important village life may have been in the canyons contiguous to the cliffs. In one place a pueblo of nine rooms was found, and not far away many more, all buried. An entire village was there at some remote time, and for ages the Indians and the white men have made their trails over these homes which have only recently been discovered. Three general opinions have been advanced by scholars as to why the ancient dwellers of the southwest went into the cliffs to live. First the people may have been harrassed by powerful enemies, and went to the cliffs to avoid their foes. Second, they represented a stage in the history and development of the pueblo life; and third, these places were used for quarters only as various circumstances would require. It was possibly a land of wild animals such as the bear, deer, lion, and wolf, and against these foes would the people need protection. It is told by many of the

Indians that ages ago the country was infested by the bear and other wild animals, which were natural enemies to the inhabitants of those parts. One of the pioneers of Monticello tells that when he settled in San Juan some thirty years ago, the country was full of wild game, and many bear and mountain lions were killed by him.

A study of the ceramic art of these people is fascinating. They made pottery which was used for cooking, storing away meal and corn, as well as the carrying of water; and in some instances for burying of little children, large ollas or pots were used. We found a number of animals made in clay, and one interesting specimen taken from the ruin near Grayson was a little badger.

These people fell the trees by burning and with axes. They used the pine, cedar, and cottonwood, and the trunks of trees were split and hewn. Roots were dug for food, and the study of roots alone in southeastern Utah is yet to open an interesting and instructive field. Roots of various kinds were gathered and made into fiber, from which basketry, textiles, and rope were manufactured. From roots dyes were made, as well as medicines and poisonous substances. The stems, leaves, and the inner and outer part of plants and trees were also used in the manufacture of textiles; and the skins and tissues of animals afforded good material for clothing, food receptacles and utensils. In some parts of the Southwest, cotton was extensively cultivated, although it was possibly used but little if at all by the Cliff Dwellers of our territory.

The southeastern part of Utah, where so many of the cliff dwellings are found, is one of the most interesting sections of the country in all America. The country is built on a vast scale. It is level to the eye in many places, yet here and there deep chasms have rent the earth asunder, and to the east and west are great stretches of mountains. Sage and rabbit brush grow in abundance, and the yucca plant, so useful to the inhabitants of the long ago, flourishes in the canyons and on the mesas. The box canyons look sullen and almost impenetrable, but trails lead into all of them. Here are found the cliff dwellings far above the bed of the canyon, many of which you reach by narrow paths, from which you look from dizzy heights to the chasm below. Pinion pines, cedar trees, and giant cottonwoods abound in the deep gorges, and upon the mesas. The beauty of nature is very impressive. I never saw before such beautiful columbines and wild roses. In some parts, we find a veritable paradise of flowers.

Into this lovely country the Utes, Piutes and Navajoes stray from their reservations, and one finds their camps here and there, where one may, by tactful word and treatment, obtain much information as to their forefathers and their traditions and legends. I remember one day last summer sitting on the bank of a small stream in one of the arroyos which leads into the San

Juan river. Birds were singing and squirrels and chipmunks darted here and there. It was a beautiful mountain wild, and the forest seemed to hold the secrets of a vanished race. Down the trail came a Ute Indian. He stopped suddenly when he saw me. I beckoned him to sit down, and although at first somewhat shy, he finally took his place beside me, and talked about his people and the land of his fathers. It was the first and only time that I ever had a conversation with an Indian that seemed to be so full of spirit. He told me about the traditions and beliefs of his people. He spoke about their habitations, industries, ceremonies and customs, and with a sweep of the hand he indicated how, at one time, the great, broad country stretching far away from the canyon was the home of a people, of whom the Utes are the remnant. He had wonder-*tales* to relate, and his word-story of his primitive life I shall never forget. I discovered that he had a code of ethics, and that he was of a very religious turn of mind. His people had once a great government, and chiefs and councilors sat in quiet discussion of tribal affairs. Everything was done in the name of the Great Mystery, and all the tribe gathered around the forest fire, and then prayed to the Mystery of the South; then to the Light in the East; to the Thunder in the North; and to the Spirit of the West. They sat in their tepees and made clothing from deerskins and beaver hides. They gathered berries and seeds from the trees and bushes; they stored their corn in granaries and large ollas, and prepared for the cold days, "when the sun went far away." To me he featured all types of the Indian life and environment, with their habitations, industries, ceremonies, games, and every-day customs. Is not his life something of the life of his forefathers?

FUNERAL HYMN.

She is not dead, but sleeping,
 Whisper the angels low;
 Hushed be the sounds of weeping,
 She would have wished it so.
 Sleeping—sleeping—whisper low!

She is not dead, but riseth
 On wings of glad release—
 Lift up your eyes, and follow
 The path of perfect peace.
 Follow—follow perfect peace.

SUSA YOUNG GATES.

IN the voyage of life we should imitate the ancient mariners, who, without losing sight of the earth, trusted to the heavenly signs for their guidance.

THURSDAY, OCTOBER 16, 1919.

EDITORIAL.

ON PROVING THE BOOK OF MORMON.

“AND now I speak unto all the ends of the earth. That if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. * * * And I speak it according to the words of Christ, and I lie not. And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you, did I not declare my words unto you, which were written by this man like as one crying from the dead? yea, even as one speaking out of the dust? * * * And God shall shew unto you that that which I have written is true.”

“And when ye shall receive these things, I would exhort you that you would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ he will manifest the truth of it unto you, by the power of the Holy Ghost.”

These quotations are from the last chapter in the Book of Mormon. They are the words of the Prophet Moroni addressed to his brethren the descendants of the Lamanites; and in part to all men, even unto the ends of the earth. He was just completing and sealing up the records which were to come forth, in the last days, as predicted by the prophets, and which he, as an angel sent from the presence of God, actually delivered to Joseph Smith on the 22nd of September, A. D. 1827.

No bolder denunciation of unbelief or challenge to the incredulity of men was ever written than is found in those words of Moroni. They declare that the Lord will manifest the truth of the record to those who seek properly to know it. It is a challenge that has been taken up by thousands—thousands of sincere, earnest, intelligent men and women, of many nations, kindreds, tongues and people to whom the Book of Mormon has come. They have answered it; acknowledging in every instance, upon complying with the terms and spirit in which it was issued, that the challenge was true and the answer to their prayers of faith confirmed it. It is because of this, a sure way to learn the truth, that the Latter-day Saints are fearless in upholding the divinity of its origin, and the sacred character of its contents.

Most converts to the Church of Jesus Christ of Latter-day Saints have been readers of the Bible, and believers in it, as the sacred

Scriptures. They have accepted it as the word of God, uttered by Him and His inspired servants. They, therefore, have had and held it as the criterion of holy writ by which all other writings of a sacred profession should be judged. The Book of Mormon has stood up to this comparison and triumphed. There is nothing in the Bible which controverts or disproves the Book of Mormon. On the contrary, every divine utterance in it sustains the Book of Mormon as a divine record, and in turn the latter sustains the Bible. They are the records of the sons of Judah, on the one hand, and of the sons of Joseph on the other, and have become one in the hands of those who read and understand both. It is as easy and certain to prove the Book of Mormon to be true by applying the test above quoted from its last chapter, as it is to prove the Bible true according to the inference of the Savior: "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

To the incredulous the Bible is hard and not easy to understand; there is no promise that it shall be understood except by believers. It must be read in faith and not in derision and doubt to be accepted as true. Even so, the Book of Mormon. To believers in either of these records they become as one. If we search the Bible we shall not only find that it testifies of Christ, but of the Book of Mormon also; and the latter in turn bears witness of Christ, and testifies of the Bible, and makes plain many things contained in it that would otherwise remain obscure.

There have been said and written many things by brilliant men and women against the Bible. Its meanings have been distorted and held up to ridicule by infidels and given strange incredible interpretations by professed believers, to its great discredit among those who truly desire to believe and to know that it is the word of God. Its construction is commonly enough condemned by infidel and insincere believers alike. They look upon the Book of Mormon, and condemn it in the same way and deny the story of its origin. But this treatment of either or both of these sacred volumes proves nothing against them.

It is easy enough for the infidel to deny the divine authenticity of the Bible, and to ridicule its contents, but it is hard to otherwise account for its existence, and uninspired men could not produce the counterpart of its contents. It is just as impossible for unbelieving men to account for the existence of the Book of Mormon, or to disprove the sacred truth of its contents. Many have tried to, but they have not succeeded.

The Book of Mormon exists as certainly as the Bible, and its existence cannot be accounted for in any other way, than in the divine way Joseph Smith accounts for it. The truth of its contents may be disputed by unbelievers, by professing though insincere believers in the Scriptures and by infidels. It has, nevertheless, become manifest and made known to believers, in the

way promised by the Prophet Moroni. Tens of thousands of Latter-day Saints have proved it.

J. F. W.

GOD IS LOVE!

"IF I take the wings of the morning, and dwell in the uttermost parts of the sea; even there thy hand shall lead me, and thy right hand shall hold me up." While reading the 139th Psalm the other day, I was deeply impressed and comforted by the above words. How near God is to us all the time! Wherever we are, or whatever we are doing. "Behold, thou art there." That is a precious knowledge to possess. In these dark days when death, division and perplexity are a common lot here at home; and weariness and sickness creep over us, there is one great thing that remains, bringing us joy, comfort and peace. There remains for us the boundless love of God. It is there, of all great things in the world the greatest, seen or unseen, known or unknown, the source of power, comfort, life and death from which we come, to which we go; the assurance of the past, the promise of the future. The beginning and the end, before and beyond our wilfulness and waywardness—inseparable.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God" (Rom. 8: 38). Paul puts before us quite a procession of separating forces, but they all fail to separate us from that great possession. This is our comfort, our life. Though we are separated from one another to the other side of the world, yet we are joined together in the love of God. "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and the length, and the depth, and the height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." The breadth of the love of God: wide like the wilderness of the sea, liberal, expansive, all pervading, all forgiving, without restriction of name or race, broad and comprehensive, universal—broader than all our opinions, enfolding all men and women and children of all climes, colors and classes, they are all covered by the love of one shepherd, by the Father of us all.

And then there is the length of the love of God: longer than the longest day or night or the longest life, longer than the longest allurements from Him; back across those long years of forgetfulness and selfseeking, back through the centuries, all down the long path of men's wandering and of human striving and error. For God's love is longer than the past, longer than the future, long as eternity itself: "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."

And there is the height of the love of God. High in purity, lofty in aspiration, high in origin, high, too, in purpose, highest of all in the life-giving power to all who will accept it. Higher than the love of life, love of women, love of country; the life and joy of youth and age, their call, their inspiration, their high tower. And last and dearest and best of all I think, there is the depth of the love of God. Down to the depth He makes His appeal, out of the depth we cry to Him and He brings us His love. Down to the dark, cold depth of the ocean, down to the depth of the new grave, down to the bottomless pit of sin and disappointment and failure and despair of the human heart, where lie the ruined hopes and unfulfilled promises—down to all that, dips the sweet and healing and warming and redeeming and victorious, everlasting love of God. O, love of God, how broad, how long, how high, how deep!

LUCIA BENNEWITZ.

A PATCHED GARMENT OR A NEW ONE?

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE APOSTLES.

“No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break” (Matt. 9: 16-17).

By this striking analogy our Lord made plain the significant fact that the gospel He taught was something new, in the sense of reaffirmation and independent enactment. True, the gospel itself was no novel system, then first created; for the gospel is eternal, and, so far as the human race is concerned, was introduced to the earth through revelation to Adam (Pearl of Great Price, p. 33).

Christ's message of salvation was bitterly and relentlessly opposed by Judaism, which held to the Law, and, while proclaiming the ever coming Messiah, crucified the Messiah who had come.

Half-converted Jews tried to reconcile the living gospel with the dead letter of the Law. Pagan priests sought to cajole the followers of Christ into an unnatural union with heathendom. The assured failure of such an adulterate combination was forcefully expressed by Jesus in the parabolic comparison cited above. The gospel had come as a new revelation, through the greatest of revelators, the Lord Himself.

Attempts to patch the threadbare robe of Judaism with the new fabric of the gospel could result in nothing more sightly than a hideous rent. The new wine of the covenant could not be bottled up in the time-eaten, leathern containers of Mosaic libations.

Judaism was belittled and Christianity perverted by the incongruous association. The Law of Moses was at once fulfilled and abrogated by the gospel of Jesus Christ, albeit no jot or tittle of requirement as to morality and righteousness embraced in the former is lacking from the latter.

When the risen and glorified Christ appeared in person to the sheep of the Western fold, He declared "that old things had passed away, and that all things had become new." The Nephites, who had persisted in observance of the essentials of the law, were perplexed; and the Lord proclaimed the truth in plainness, affirming His antemortal Godship as Jehovah who had given the law, and His Manship as the Christ who, through mortality and death, had accomplished its fulfilment. Note His explicit affirmation: "Behold I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel: therefore, the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end" (Book of Mormon, III. Nephi 15: 4-8).

And so in these last days, when a restoration of the gospel and a reestablishment of the Church of Jesus Christ became necessary, through the world-wide apostasy, the new dispensation from the heavens was made definite and independent. It was no patching up of man-made systems, the best of which deteriorate with time, but the garment of authority fresh from the loom of divine purpose. The indispensability of such restoration and renewal is shown in the Lord's declaration: "For they have strayed from mine ordinances, and have broken mine everlasting covenant. They seek not the Lord to establish His righteousness, but every man walketh in his own way, and after the image of His own God, whose image is in the likeness of the world, and whose substance is that of an idol" (Doc. and Cov. 1: 15, 16).

Some applicants for membership in the Church cited their earlier baptism into the several sects to which they had belonged—baptisms by sprinkling, by pouring, or even by immersion—and asked admittance by virtue of such ceremony. The distinction between the ceremonies of men and the ordinances of God appears in a divine revelation relating to this question, given in April, 1830:

"Behold, I say unto you, that all old covenants have I caused to be done away with in this thing, and this is a new and everlasting covenant, even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing; for you cannot enter in at the straight gate by the law of Moses, neither by your dead works. For it is because of your dead works, that I have caused this last covenant and this Church to be built up unto me, even as in days of old. Wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen" (Doc. and Cov. 22).

THE SILENT RECORDER.

THE Scriptures reveal the important fact that "God created man in His own image," and that He is the Father "of the spirits of all flesh"—the author and finisher of our being, both spiritually and temporally.

According to these declarations in Holy Writ, the creature man then is formed and fashioned in the likeness of His eternal Father; and consequently inherits, to a limited degree at least, the divine attributes of His nature. As we may say, a germ of the infinite intelligence possessed by the Father, is implanted within His offspring, on the same principle that we behold in the infant the future man. Therefore, man being created in the likeness of God, and possessing similar attributes, Deity then is inherent within him.

Who that has not been compelled to admire that wonderful, yet delicate piece of mechanism, the human body! It is with us and before us daily; still we do not comprehend it in its entirety; nor will we know, in this life, the greatness of our being, or the sphere we are destined to fill after the succession of trials, experiences and changes.

Following the deductions made, it appears that there is a divine principle within man, by which he records every word, thought or deed, that has originated with him during the run of a long life. Everything is silently though correctly and faithfully impressed upon the tablets of his heart. A certain action or saying transpiring to-day may be forgotten, and seemingly pass forever from the mind; yet some little circumstance occurring in after life will bring the same all fresh and vividly to the recollection, thus proving that there it is indelibly written—there hidden from the world, and for the time, from our own gaze. The book of life is being quietly written—unwittingly perhaps; and at death, or soon after, its contents will be revealed, either to its owner's justification or condemnation. Jesus said "That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." And furthermore, "There is nothing covered that shall not be revealed; and hid, that shall not be known." The Lord has said that His works are continually before His face; that is, they never pass from His knowledge: so likewise, man's works will be continually before him, either to his eternal happiness or eternal sorrow. The veil that now covers the secrets of the heart, at the touch of God's finger, will be drawn aside and we will behold ourselves as we are. As it is in substance written, "We shall see as we are seen, and know as we are known." Or, as the Prophet Nephi describes it, "We shall have a perfect knowledge of all our guilt and uncleanness, and our nakedness, and the righteous shall have a perfect knowledge of their enjoyment

and their righteousness, being clothed with purity, yea, even with the robe of righteousness." How careful then we should all be not to commit anything we would be ashamed of; "For," said Alma, our words will condemn us; yea, all our works will condemn us and we shall not be found spotless; and our thoughts also will condemn us: and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us, to hide us from His presence."

So, then, we are to be held accountable for every thought, word or deed; and it is by this attribute of the Infinite in us, that our deeds are known at any time to the Great Judge, ourselves being the silent recorders of them. Immoral thoughts corrupt the soul, to the extent almost as if they were suited to the action or word, and each individual cherishing such will be held responsible for them, agreeable to our Savior's teachings. A pure life then is the one to live, that we may have a conscience void of offence toward God.

J. B. KEELER.

MINUTES OF THE SCOTTISH CONFERENCE.

THE semi-annual conference was held at Glasgow, October 5th, 1919. There were in attendance: President James E. Rennie, and Elders Leonard A. Higgins and William Easton, of the Scottish conference.

The morning session: Invocation by Elder William Easton.

President Rennie welcomed all present. Said he very much regretted not having President George Albert Smith and others from Liverpool, but owing to the railway strike it was impossible for them to attend.

Sacrament was administered by Brothers William A. Lucas and Malcolm Hunter, and passed by Brothers A. B. McGowan, Thomas Hunter, and George McDonald. The Sacrament gem and concert recitation was led by Sister Katherine Rae. An excellent program had been arranged by the Sunday-school authorities. The Kindergarten class was represented by a concert recitation, "The Birth of Christ," under the leadership of Sister Lizzie McPherson; a recitation and two solos were also rendered. Important features of the mission of Christ were portrayed and explained by members of the Primary department, along with appropriate songs, conducted by President John Hunter. The Theological class was represented by ten minutes' talks by Sister Jennie Blake and Brother William A. Lucas, on "Christ's mission to the apostles, and the Resurrection of Christ," respectively.

Brother Donald McDonald stated that he was pleased with the good work of the Sunday-school, and urged all to send their children to be instructed in the gospel.

President Rennie paid his respect to the Sunday-school, and

testified to the value of its teaching. He referred to the poem, "A mother to her son." Benediction by Elder Higgins.

Afternoon session: Prayer by Brother John Hunter. The Sacrament was administered. The general and local authorities were sustained.

Brother F. L. Newton compared the persecution of the present days against the Church with the persecution in the time of the Savior and His apostles.

Brother John Cook, who had been a member since the days of President Brigham Young, bore a strong and fervent testimony to the gospel.

A quartette was sung by Sisters Jessie and Ina Hunter, and Brothers F. L. Newton and William Lucas.

Elder William Easton occupied the remainder of the time. He explained the mission of Christ. He quoted the words of Isaiah when he prophesied, "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

Benediction by Brother William Lucas.

The evening session: Prayer by Brother James L. Graham.

Brother John Hunter defined the purpose of the Priesthood, its significance, and showed it was a necessary power to officiate in the ordinances of the true and everlasting gospel. He bore a strong testimony.

Sister Sarah Graham beautifully recited, "The Bivouac Fire."

Elder Higgins spoke upon the beauties of the gospel, how it offers an opportunity to all to progress, and find for themselves the "only true gospel."

Song by Brother John Hunter.

President Rennie addressed the people; said we were here to find the truth, and truth never contradicts itself. God has placed us here in mortality, and has given irrevocable laws for our acceptance; this shows His mercy, and wisdom. Through those laws we are able to attain an exaltation in our Father's kingdom. Mormon elders, while proselyting, are many times asked, "What becomes of those who have passed behind the veil without hearing the gospel?" He explained the principle of baptism for the dead, and bore a strong testimony. He thanked all who had helped to make the conference a great success.

Closing prayer by Brother William Rennie.

On Saturday evening, at 7:30 p.m., a priesthood, lady missionaries, officers' and teachers' meeting was held. Those at the head of the various organizations gave substantial reports with regard to the progress of the same. Instructions were given by President Rennie. All present were very disappointed at not having President George Albert Smith present. The meetings were enjoyed, with a rich outpouring of the Spirit of the Lord.

LEONARD A. HIGGINS, Clerk of Conference.

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at Portsmouth, London conference, September 28th, 1919, when one soul was baptized by Brother Robert J. B. Prior, and confirmed by Brother Arthur S. S. Bulstrode.

Bazaar and Concert.—September 27th, 1919, the South London Relief Society gave a very successful bazaar and concert, at Brixton. The bazaar was opened by Sister Anna O. McKay, who was presented with a mammoth bouquet by Sister Sarah Marsh, who is 85 years of age. The splendid array of articles found ready sale, the few remaining being auctioned off by Samuel G. Frost. The refreshment tables were well patronized, and the other attractions did a brisk business. President James Gunn McKay conducted the concert. Saints and friends contributed their best efforts, and the audience greatly appreciated each number. There was a good attendance, a large number of strangers being present. After all the expenses were paid, about £12 was added to the Relief Society's treasury.

Harvest Thanksgiving.—Sunday, September 21st, 1919, a harvest thanksgiving service was held at Norwich. The hall was beautifully decorated with fruit, vegetables, and flowers. Sister Rachel Carey, superintendent of the Sunday-school, conducted the exercises. The time was spent in recitations and talks on the harvest, by members of the Norwich and Loddon Sunday-schools, and a story of the grain by President George E. Southgate. At the evening session Brother James Hook presided. The hall was full, and there were present several investigators, who evinced great interest in the meeting. During the evening the choir sang, "What shall the harvest be?" Brothers Hook and Phillips made a few remarks. Brother Henry A. Alexander was the speaker of the evening. President F. Alexander thanked those who had participated in making the occasion a success. On Monday following, the produce of the harvest thanksgiving was sold by auction. It realized seven pounds thirteen shillings, which was given to the Sunday-school.

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